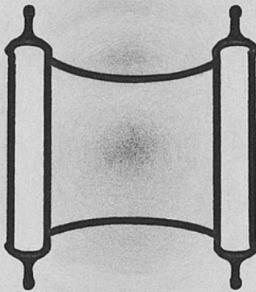


ב"ס"

# Menachem Nachum of Chernobyl Me'or Einayim Parshas Bereshis



*Dedicated In Honor Of:*

לע"ג

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# Menachem Nachum of Chernobyl

## Me'or Einayim

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#### מאמר נ

#### Introduction

Rabbi Menachem Nachum of Chernobyl (1730–1797), known as the author of *Me'or Einayim*, was one of the foremost disciples of the Maggid of Mezritch and a contemporary of Rabbi Levi Yitzchak of Berditchev. He spread the light of Chassidus throughout Ukraine, emphasizing that Divine vitality pervades every detail of existence and that spiritual awareness transforms even the most mundane experience into holiness. In this discourse on *Bereishis*, he unveils the inner dimension of Creation as a process of Divine concealment for the sake of revelation — teaching that one must look beyond materiality to find the Divine spark within all things.

**In the beginning, through the Torah — which is called “the beginning of His way” — the Holy One, blessed be He, created the world. Thus, everything that was created came into being through the Torah, for the power of the Maker is in the thing made. Therefore, in every being and in all the worlds there is the power of the Torah.**

Likewise, man — as it is written (Numbers 19:14), “This is the Torah: a man” — as will be explained. The Torah and the Holy One, blessed be He, are one. Hence, in every thing there is the vitality of the Holy One, blessed be He.

“And You give life to all.” He contracted Himself, so to speak, down to the lowest levels, and placed a portion of the Divine essence within the darkness of matter. For the ultimate purpose is that the lower levels should be elevated upward — that there should be the superiority of light that comes from darkness.

This is the meaning of the descent of Yosef into Egypt — the lowest levels (“Mitzrayim,” from the words *meitzar yam*, “the narrowness of the sea”) — for through this there was an increase of delight, as it is written, “and the advantage of the light.” There is an additional delight when the light is elevated out of the darkness. Therefore, he is called Yosef, from the term “addition.”

This is [the meaning of] “And Yaakov saw that there was grain (shever) in Egypt” (Bereishis 42:1) — “shever” meaning “breaking,” referring to the “fallen fragments” of the supernal Wisdom, the Torah. Whatever descends from its level is called “breaking.” In Egypt — in *meitzar yam* — he saw there the

בראשית באורייתא שנקרה ראשית דברו ברא  
קוידשא בריך הוא עלמא, ומצא כל דבר נברא על  
ידי תורה וכח הפועל בפועל, אם כן בכל דבר  
ובכל העולמות כח התורה.

וכו האלים, דברי (במכתב י"ט, י"ד) זאת התורה  
אדם, כאשר יתבادر, והתורה וקוידשא בריך הוא  
כך, ומצא בכל דבר הוא חיota הקדוש ברוך הוא.

ואפה מחייב את כלם, וצמצם בביבול עד מדרגות  
המוחות, והוישם חלק אלוקה מועל תוך חשכת  
החוואר, כי כל עקר פוניה היא שיערלו מדרגות  
המוחות למעלה, ולהיות יתרון האור מן החשך.

והוא ענין ירידת יוסף למצרים, מדרגות המוחות,  
מצרים ים, שעיל יקי זה יתוסף פענווג, בדעתיב ויתרונו  
קוואר, שיש יתרון פענווג בשעה עלה מן החשך, ולכך  
נברא יוסף מלשון תוספת

וזהו (בראשית מ"ב, א) וירא יעקב כי יש שבר,  
לשון שכירה, שהם נובלות חכמה של מעלה תורה,  
מה שנפל ונשבר, כל מה דעתית מדראגיה יקירה  
שכירה, במצרים ים, שארה שם נובלות  
התורה שנפלה שם, שארכיה להתפרק וילעלו.

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fallen fragments of the Torah that had descended and needed to be rectified and elevated.

And he said, “Go down there” — to elevate it. He descended to bring it back to the vitality of its root and essence. This is the idea of “And Yosef died” — for when the Torah descends to the lowest level, it is called “death,” for “when it descends from its level, it is called death.”

“And they embalmed him” — for the Torah is called “the Tree of Life,” and regarding a tree, one follows the fruit that has set (chanatah). That is, even when it descended to the lowest level, it was “embalmed” and “placed in the ark,” as our Sages said: the Tablets and the broken Tablets were placed in the Ark. Even the fallen fragments have an elevation, being in the Ark like the Tablets — which are the essential Torah itself.

Let us return to the matter: since in every thing there is the Torah which gives life to that thing, one should not look at a thing in its material aspect, but rather at its inner dimension — in the mystery of “the wise man, his eyes are in his head.”

And it is said in the Zohar: “Do a man’s eyes exist in his head?” Rather, “The wise man looks to see Who stands over his head” — meaning that in everything, he looks to the beginning of that thing: from where it was drawn forth and what is its root.

And this is [the meaning of] “In the beginning, G-d created...” — that through the Torah were created the heavens and the earth, which include everything and all that is within them.

As our Sages said: the word “et” (in “et ha-shamayim”) comes to include the offshoots [of heaven and earth]. “And the earth” — meaning: one who is sunken in earthliness — “was tohu va-vohu (formless and void)” because he does not look to the inner vitality.

In truth, by themselves they are *tohu va-vohu* — as Rashi explained, that a person (*adam*) is bewildered (*toheh*) and astonished (*mishtomeim*) at its *vohu* (emptiness).

ואמור רדו שפהה, להעלות, ונחית לבקביא אל חיota השרש ועוצמות, וזהו ענינו ומשמעות יוסף, כי מה שירדה ה תורה עד סוף המדרגה נקרא מיתה, דגניתה מדרגיה קרי ביה ונימת.

ויתנו אותן, שהתורה נקרה עז הרים, ובאיין אולין בפרט תנבה, רצון לומר אף שירדה לסופ המדרגה נגניתה ונושמה בארון, במאמרם ז”לلوحות ושבוריلوحות מתקיים בארון, אפלו הנקלה יש לכם עלייה להיות בארון כמו הلوحות שהיא. ה תורה העצמית.

ונזoor לענינו: כיון שבכל דבר היא ה תורה המהיה בדבר ה הוא, אין להבטח בכל דבר אל גשמיות, כי אם אל פנימיות הדבר, בסוד הכם עיניו בראשו.

ואמור בזוהר, וכי באן עיני דבר נט? אלא חכימה מסתפל מאן רקאים על רישיה, רצון לומר, בכל דבר מabit אל ראשית הדבר ה הוא, מאין נשתקלשה.ומי שרשsha של הקבר ה הוא.

וזה בראשית ברא וככ’, בתורה נבראו השמים והארץ שהם כללות הפל וכל דבר שבhem.

כמאמר רז”ל, את לרבות תולדות, והארץ רצון לומר מי שמושקע בארץות קינה תהו ובהו, מפני שאיןנו מביט אל החיות.

ובאמת מעצם הם תהו ובהו, ופירש רש”י שאדם תהה ומשתומם על בזו שפה.

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Meaning: whoever is a true *adam* — a thinking person — is astonished at the fool who is immersed in earthliness, for within him (*bo-hu*) is — that is, within him is — the vitality of the Holy One, blessed be He, and yet he does not understand and distances himself from it.

But when a person looks in every thing at the vitality within it, he fulfills “I have set Havayah before me always” — for in every thing he sets before himself the Havayah (the One who brings all into being).

And our Sages said: “Whoever studies not for its own sake (*shelo lishmah*), it would have been better had his placenta been turned over [and he not been born].”

Yet elsewhere they said: “A person should always study not for its own sake, for from [studying] not for its own sake he will come to [study] for its own sake.”

This may be understood as follows: for it is difficult to grasp — from where could there exist in the world a state of *not for its own sake*, since the vitality of all things is the Torah? Who gives life to the state of *not for its own sake*?

But in truth, one who studies *not for its own sake* is doing so because of some negative trait — for example, for self-glory, or to gain honor from others, or to become great, or from the desire for money, and so forth.

This comes from the trait of self-glory and desire that fell in the shattering [of the vessels]. The essential form of these is the glory of the Creator and His desire.

But this one takes that glory and desire for himself. Yet when he understands that these emotions are drawn from the glory of the Creator and from His love, he grasps hold of the root of the matter and its beginning — for “the wise man’s eyes are in his head,” as said.

Thus, when the thoughts of self-desire and self-glory become included within holiness, he returns them to their source — and it is found that he comes, from the level of *not for its own sake*, immediately to the level of *for its own sake*.

רצון לוּמָר, מֵי שָׁהֵא אָדָם תֹּזֶה וּמְשֻׁתָּם עַל  
הַכְּסִיל הַמְּשֻׁקָּע בְּאָרֶצָות, הָרִי בּוּ הוּא — רְצֹן  
לוּמָר, הָרִי בּוּ הוּא חַיָּת שֶׁל הַקּוֹדֵשָׁא בָּרוּךְ הוּא,  
וְהָוָא אֵינוֹ מַבִּין וּמַתְרַחֵק מִפָּנָיו

וְכַשְׁהָאָדָם מְסֻתָּפֵל בְּכָל ذְּכָר אֶל הַסִּוִּית, מַקְיִים שְׁוִיתִי  
הַיְלָנוּדִי תְּמִיד, שְׁבָכֵל ذְּכָר מְשֻׁנָּה נְגַדּוּ הַוִּיה מְהֻנָּה  
כָּל הַוִּיה.

וְאָמְרוּ רְזֹ"ל, כָּל הַלּוּמָד שֶׁלָּא לְשָׁמָה נָזָה לוּ שְׁגַהְפְּכָה  
שְׁלִיחָתוּ כָּרִי.

וְפָעַם אָמְרוּ, לְעֹזָלִים יְלָמֹוד אָדָם שֶׁלָּא לְשָׁמָה, שְׁמַתּוֹךְ  
שֶׁלָּא לְשָׁמָה בָּא ?שָׁמָה.

וַיְכֹונְוּ עַל צְרָךְ זֶה, כִּי הַגָּה יְקָשָׁה, מִאֵן יָפַצָּא בְּחִינָת  
שֶׁלָּא לְשָׁמָה בְּעַוּלָם, הָרִי כָּל הַכְּבָרִים סִוִּיתָם הָוָא.  
הַתּוֹרָה, וְמַיְהָוָא הַגּוֹנוּתָן סִוִּית לְבַחִינָה שֶׁלָּא לְשָׁמָה

אָבֵל קָלָא מִה שְׁלֹומָד שֶׁלָּא לְשָׁמָה הָוָא בְּשִׁבְיל אַיזָּוּ  
מִזְהָרָה, או בְּשִׁבְיל הַחַפְּאָרָה בְּפָנֵי בְּנֵי אָדָם  
וּלְהַתָּגֵדֵל, או בְּשִׁבְיל חַשְׁקָמָנוּן וּכְיוֹצָא.

וְזֶה מִזָּה שֶׁל הַחַפְּאָרָה וְחַשְׁקָמָנוּן בְּשִׁבְירָה,  
וְהַעֲקָר הָוָא הַחַפְּאָרָה כְּבָרָא וְחַשְׁקָמָנוּן.

וְזֶה נָטַל הַחַפְּאָרָה וְחַשְׁקָמָנוּן לְעַצְמוֹ, וְכַשְׁהָוָא מַבִּין  
שְׁזָה בְּשִׁתְלָל שֶׁל מַחְפְּאָרָה הַבּוֹרָא וּמַאֲהַבָּתָן, אַוְזָה  
בְּשִׁרְשָׁו שֶׁל ذְּכָר וּרְאַשִּׁיתָן, כִּי קָהָלָם עִינֵּיו קְרָאָשׁוּ  
כְּאָמָר.

וְגַמַּצָּא בְּשִׁנְכָּלְלוּ מַחְשָׁבָה שֶׁל טַשָּׁק וְהַחַפְּאָרָה  
לְעַצְמוֹ, חֹזֵר מִמְּנָה אֶל שְׁרָשָׁה, גַמַּצָּא בָּא מִבְּחִינָה  
שֶׁלָּא לְשָׁמָה פְּכָר אֶל בְּחִינָה לְשָׁמָה.

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This is [the meaning of] “A person should always occupy himself and teach himself [Torah], for from *not for its own sake* he will bring himself to *for its own sake*.”

But when he does not do so — when he remains in the state of *not for its own sake* — this is what they meant when they said, “It would have been better had his placenta been turned over.”

Now, the Torah is called “light,” and “the fool walks in darkness” — meaning that he studies *not for its own sake* and does not kindle the light. One who sits in darkness must kindle light.

This is [the meaning of] “And darkness was upon the face of the deep” — because he is sunken in earthliness and does not light the light of the Torah; and because of this, there exists in the world the level of *not for its own sake*.

On this it says: “And the Spirit of G-d was hovering over the face of the waters” — meaning that through this, he can return and bring himself back to the essential vitality and Divinity, as mentioned.

And G-d said: “Let there be light.” When one studies *lismah* — for the sake of the Divine Name *Elokim* — his speech itself then kindles light.

At first, light and darkness were intermingled, for the Torah is called “light,” while foreign intention is called “darkness.”

But now, “And Elokim separated between the light and between the darkness.”

And this is what our Sages meant when they said: “Why do goats go first [before sheep]?” The meaning is that Israel are called “the goats” among the nations.

As our Sages said: “Why do they have the power to go and cleave to the Head — which is the beginning of all?”

And he said: Because at first they are in darkness — in the obscurity of the lower levels — and afterward from there they come to light. They cleave and ascend from there to illumination, and they sweeten the smallness that is within every greatness. Therefore they have this power.

ונַּהוּ לְעֹלָם יַעֲסֹק אָדָם וַיָּלֹוד עָצָמוֹ, שֶׁאָתוֹתָה שֶׁלָּא  
לְשָׁמָה יָבִיא עָצָמוֹ לִידֵי לְשָׁמָה.

אָבֶל כַּשְׁאַיְנוּ עֹשֶׂה כֵּן וְגַנְשָׁאָר בְּשַׁלָּא לְשָׁמָה, זֶה  
שֶׁאָמְרוּ נָנוּ לֹו כִּי.

וְהַפְּהַה הַתּוֹרָה נִקְרָאת אָוֹר, וְהַכְּסִיל בְּחַשְׁךְ הַוְּלָה,  
שֶׁעַוְסָק שֶׁלָּא לְשָׁמָה וְאַיְנוּ מְדָלִיק אָוֹר, וְהַיּוֹשֵׁב  
בְּחַשְׁךְ אָרֵיךְ לְהַדְלִיק אָוֹר

זֶה וְחַשְׁךְ עַל פְּנֵי תַּהֲוָם, מִפְנֵי שְׁמַשּׁוֹקָע בְּאֶרְצִיּוֹת  
וְאַיְנוּ מְדָלִיק אָוֹר הַתּוֹרָה, וּמִפְנֵי זֶה גִּמְצָא בְּחִינָת  
שֶׁלָּא לְשָׁמָה בְּעוֹלָם.

עַל זֶה אָמָר, וּרְוֹת אֱלֹקִים מְרַחְפָּת עַל פְּנֵי הַפְּאִים, שְׁעַל  
יְדֵי זֶה יִכְלֶל לְשֻׁוב וּלְהַבִּיא עָצָמוֹ אֶל חַיוֹת הַעֲצָמָי  
בְּאֱלֹקָתוֹ כְּאָמָר

וַיֹּאמֶר אֱלֹקִים יְהִי אָוֹר — כְּשֻׁעָסָק לְשָׁמָה, לְשָׁם  
אֱלֹקִים, אָמִירָתוֹ אֹז מְדָלִיקָה אָוֹר

מִתְחַלָּה הַיִּהְיֶה אָוֹר וְחַשְׁךְ מִשְׁתְּמִישָׁין בְּעַרְבּוֹבִיא, כִּי  
הַתּוֹרָה נִקְרָאת אָוֹר, וּמִפְנֵיהֶן זֶה נִקְרָאת חַשְׁךְ

וְעַתָּה, וַיַּבְדֵּל אֱלֹקִים בֵּין הָאָוֹר וּבֵין הַחַשְׁךְ

וְזֶה מָמְרָם ז"ל, מָאִ טַעֲמָא עַיִן מִסְגִּי בְּרִישָׁא —  
רְצֹן לֹזֶר, יִשְׂרָאֵל נִקְרָאים עִזּוּם שְׁפָאָמוֹת

כְּמָמְרָם ז"ל, מָאִ טַעֲמָא יִשְׁלַׁחְתָּה כַּח לְלַכְתָּה וְלַהֲזַבְקָתָה  
בְּרִישָׁא, שֶׁהָוָא רְאֵשֵׁת הַפְּלָל

וְאָמָר, מִפְנֵי שְׁבַתְחַלָּה חַשּׁוֹכָא, הַמִּבְּשַׁוְכָא  
דְּמָרְגּוֹת, וְהַדָּר מִשְׁם לְהַזְרָא — מִתְזְבָּקִים  
וּמִתְעָלִים מִשְׁם לְהַזְרָא, וּמִמְתָּקִים הַקְּטָנוֹת שְׁכִיל  
בְּגָדוֹלוֹת — לְכָן יִשְׁלַׁחְתָּה כַּח זֶה

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It is not so with the nations of the world, who remain in smallness and physicality. Therefore our Sages said concerning Bil'am: "He did not even understand the mind of his animal," and this will be understood.

And man was created small — with small-mindedness. Yet surely the intent of the Holy One, blessed be He, in creating man was that he should serve Him! Why, then, was he first created without intellect, having no understanding to serve Him?

But this too is for the reason mentioned above — for "the superiority of wisdom comes from foolishness," and "the delight of darkness is to be included within light."

For smallness (*katnut*) is called the feminine aspect (*nukva*) relative to greatness (*gadlut*).

"And to your husband shall be your desire" (Bereishis 3:16) — the feminine arouses desire within the groom.

Likewise, man at first is in a state of smallness; afterward, when he reaches great intellect, he joins together everything — even the smallness — into greatness. This is the aspect of *zivug* (union).

And this is [the meaning of] "As a bridegroom rejoices over his bride, so shall your G-d rejoice over you" (Yeshayahu 62:5), as will be explained elsewhere.

And it is impossible to come immediately to the light of greatness; therefore, smallness must precede it.

This is the explanation of what was said above: "Why do the goats — meaning the trait of boldness within man — go first?" That is, smallness comes to a person first.

And the answer: "Like the creation of the world — first darkness, then light," as mentioned above.

And this is [the meaning of] "And Elokim called the light Day..." — just as there is no day without night, so too "And there was evening" (the smallness) comes first, and afterward "And there was morning" (the great intellect that examines his deeds).

"One day" — meaning: *oneness* was made one.

מה שאין כן אומנות העולם, שנשארים בקננות  
ובגשימות, ולא אמרו רоз"ל גבי בלאם, השפתא דעת  
בקמתו לא הוה ידע — למקו, ויבנו.

וְהָאָדָם נִבְרָא קָטָן, בְּקָטְנוֹת שְׁכָל, וְהָלָא כְּנוֹת  
בְּקָוְשָׁא בְּרִיךְ הַוָּא קִימָה בְּבָרִיאָת הָאָדָם לְעַכּוֹן,  
וּמְדוֹעַ בְּרָאוֹ תְּחִלָּה בְּלִי שְׁכָל וְאֵין לוֹ דַעַת לְעַבְדוֹ?

אבל הוי גם כן מטעם הזכיר לעיל, כי יתרון החקמה  
מן הסקנות, ותיאוכתא דחשוכא לאתקלא בנהוואר.

כִּי הַקָּטְנוֹת נִגְרָאָת נַוְקָּבָא לְגַבְיוֹ הַגְּדוּלָה

וְאֶל אִישָּׁה תְּשׁוּקָתָה (בראשית ג', ט"ז) — הַקָּבָה  
מַעֲרֵתָה תְּשׁוּקָה בְּחַטָּן.

וְהָאָדָם תְּחִלָּה בְּבָרִיאָת קָטְנוֹת, וְאַחֲרֵה כֵּשֶׁבָּא אֶל  
הַשְּׁכָל הַגָּדוֹל מִדְקָא הַכָּל גַם הַקָּטְנוֹת לְגַדּוֹלָה, וְהִיא  
בְּחִינַת זָוָג.

וְזֹהוּ פְּמַשׁוֹשׁ חַטָּן עַל פֶּלַה יִשְׁיָּוּשׁ עַלְיָה אַלְפִּיָּה,  
וַיַּתְבָּאֵר בַּמְקּוֹם אַחֲרֵי.

וְאֵי אָפָּשָׁר לְבֹא לְאֹור גַּדּוֹלָה תְּכַפָּה, לְכָנּוּ בָא הַקָּטְנוֹת  
תְּחִלָּה.

וְזֹהוּ פְּרוֹשָׁה בִ', מַאֲיַטְמָא עַזְיָה — שֶׁהִיא עַזְוֹת  
שְׁבָאָדָם — מִסְגִּיא בְּרִישָׁא, רְצֹן לְוָמֵר בָּא בְּתְחִלָּה  
לְאָדָם הַקָּטְנוֹת.

וְהַשִּׁיבָּה, כְּבָרִיאָתוֹ שֶׁל עַזְוָלָם — בְּרִישָׁא חַשּׁוֹכָא וְכֵי  
כָּאָמֵר.

וְזֹהוּ וַיַּקְרָא אֱלֹהִים לְאֹור יוֹם וְגֹן — כִּמוֹ קְלִית יוֹם  
בְּלָא לִזְהָה, רְקָבָה עַרְבָּה הוּא הַקָּטְנוֹת תְּחִלָּה, וְאַחֲרֵי  
כֵּה וַיְהִי בָּקָר — הַשְּׁכָל הַגָּדוֹל שְׁמַבְקָר מַעְשָׂיו.

יּוֹם אֶחָד — נִעְשָׂה אַחֲדָות אֶחָד

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Bereshis

And this, in general, is how it should be — that every person should follow this order: when he reaches thirteen years old, understanding should enter him.

*Daas* means connection — the joining of a lower level to a higher one — this is complete *daas*, as in the verse (Yirmiyahu 3:22): “Return, O backsliding children.”

Meaning: matters that had become wayward — from the term “and he went after the desires of his heart” — should return and cleave together again.

However, there are some who do not merit *daas* even at thirteen years, and such a person is called a “child.”

And a person who does not possess *daas* is easily enticed by his inclination.

This is the concept of the “enticement” written in the Torah — as in the incident of Potiphar’s wife with Yosef — and one must be saved from it, as Yosef saved himself.

And my teacher, of blessed memory, said: What our Sages meant when they said that the image of his father appeared to him — it was because the garments she wore for him in the morning were not the same as those she wore for him in the evening, and she would adorn herself in them.

And Yosef looked to the root of beauty and glory — from where it came — for the essential beauty is the vitality of G-d Himself, which is the attribute of Yaakov, *Tiferes*.

This is the meaning of “the image of his father’s face” — and every person must do likewise.

And this is [the meaning of the phrase] “Esther was *kar'ka olam* (the floor of the world).” Behold, *Esther* is from the word *hester* (concealment), as our Sages said: “Where is Esther in the Torah? As it is written, ‘And I will surely hide (*haster astir*) My face.’”

This means that the concealment extended to the very end of the levels — to the “earth’s floor” — where the vitality of the Holy One, blessed be He, became hidden, concealed, and contracted.

וְזהוּ בְּכָלָל, שְׁפַנוּ רְאֵי לְהִיּוֹת הַפְּסִיר, שְׁפֵל אֶקְם יַלְךָ  
כֹּנוּ, וּבָבּוֹאָוּ לִיְיַגְשָׁנָה יְכָנֹס בּוּ הַדָּעַת

דָּעַת לְשׁוֹן חִפּוּר, מִזְרָגָה תְּמִתּוֹנָה לְעַלְיוֹנָה — זֶה  
דָּעַת שְׁלָם, עַל קָרְךָ (יְרָמִיה ג', כ"ב') שָׁוְבוּ בְּנִים  
שָׁוְבִים.

רְצֹן לוֹמֵר, דִּכְרִים שְׁגַעַשׂ שָׁוְבָבִים, מַלְשָׁן וַיְלָךְ  
שָׁוְבָבְ בְּקָרְךָ לְפּוּ — תָּפְשָׁבוּ וְתָרְקַבְקָו יַמְדֵד.

אָבֵל יְשַׁ שְׁלָא זְכָה לְדָעַת אֲפָלוּ בִּיְיַגְשָׁנָה, וְנִקְרָא  
קָטָן.

וְהָאָדָם שְׁאֵין לוּ לְדָעַת מִתְפְּקָה אַחֲרֵי יָצָרָו.

וְזֶהוּ עֲנָנוּ הַהְפִּתְחָה הַכְּתֻוֹבָה בְּתֹרֶה, בְּמַעַשָּׂה דְּפָטִיףָ  
לְיוֹסֵף, וְאַרְיךָ לְהַגְּנִיל כְּמוֹ שְׁהָצִיל עָצָמוּ יוֹסֵף.

וְאָמַר מֹרֵי זְכָרוֹנוּ לְבָרְכָה: מָה שְׁאָמְרוּ זֶל שְׁגָרָאָתָה  
לְזֶה מִזְמָת דְּיוֹקָנוּ שֶׁל אָבִיו, מִשּׁוּם שְׁבָגְדִים שְׁלַבְשָׁה לוּ  
שְׁחִרְתִּית לְאָלֶבֶשָׁה לוּ עַרְבִּית, וְקִימָתָה מִתְפְּפָאָרָה בְּהָם.

וְיֹסֵף הַבִּיט אֶל שְׁוֹרֵשׁ הַיְפִי וְהַתְּפִאָרָת מֵאַיִן בָּא, כִּי  
עַקְרָבָה תְּפִאָרָת הָוָא חַיּוֹת הַשֵּׁם, שְׁהָוָא מִדְתָּא יַעֲקָבָת.  
תְּפִאָרָת.

זֶה דִּמְזָמָת דְּיוֹקָנוּ שֶׁל אָבִיו, וְגַמְצָא כָּל אַחֲרֵי  
לְעַשְׂוָתָה כָּנָ.

וְזֶהוּ אַסְטָר קָרְקָע עַולְם הַיְתָה. וְהַנְּהָ אַסְטָר מַלְשָׁין  
הַסְּפָר, כְּמַאֲמָרָם זֶל אַסְטָר מִן הַתּוֹרָה מַנְיָן, דְּכַתִּיב  
וְאַנְכִּי הַסְּפָר אַסְטָר.

וְזֶהוּ אַסְטָר — רְצֹן לוֹמֵר, הַהְפִּתְחָה הַיְתָה עד סֶופֶת  
הַמִּזְרָגָה, קָרְקָע עַולְם, גַּסְטָר וְגַעַלְם וְגַמְצָם חַיּוֹת  
סְקוֹדְשָׁא בָּרִיךְ הוּא.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Bereshis

And this is what our Sages meant when they said, “He dug his nails into the ground” — meaning, he penetrated through the digging into the innermost hiddenness within the earth.

And “nails” (*tzipornayim*) represent the *moterot* — the superfluous aspects — and he entered through those superfluities into the innermost essence of the hidden matter.

And this is [the meaning of] “And he came into the house to do his work” — the Zohar explains: “the work of the Holy One, blessed be He” — that is, *yichuda*, the unification of the lower levels with the higher ones, which is the complete unification.

And our Sages said: “Esther was greenish,” but “a thread of kindness was drawn over her.” For things that are at the lowest level are, by themselves, repulsive — as it says, “A woman — a bag full of filth.” Yet the Holy One, blessed be He, drew over it a thread of kindness.

It follows that one should always cleave even more to the Holy One, blessed be He — Who is the kindness of all kindnesses and the delight of all delights.

For, by way of *kal vachomer*: if because of a mere thread of kindness drawn over a repulsive thing there is awakened desire, how much more so should there be desire for the Source of Life itself.

Why, then, should one desire materiality?

This is the meaning of “How do we dance before the bride?” (*kalah*) — meaning, from the term *rikud* (to separate), as in separating the waste from the food.

Beis Shammai say: “The bride is beautiful because she is *chasudah* (gracious),” meaning that a thread of kindness is drawn over her — and one must not look at the material aspect but at the inner, vital essence.

And Beis Hillel say: “The bride as she is.” They do not argue with one another; rather, one spoke in this manner and the other in that manner.

The meaning is: Why is she called *kalah*? Because everything (*kol*) is included within her — in the mystery of *Knesses Yisrael*, within whom all is gathered and included.

וזה שאמרו, נعزيز צפנינו בקרקע — רצון לומר,  
נכנס בגעיצאה אל תוכיותה הגנו בקרקע

וצפניהם הם מומתרות, והוא נכנס במומתרות אל  
תוכיותה הקבר הגנו במומתרות

וזהו ויבא הביתה לעשות מלאכתו — אמר בזוהר:  
עביך פא דקערשא בריך הוא, דא יהונא — דהינו  
שייחד הפערגות מתקותנות בעליונות, שהוא היחוד  
הגמר.

ואמרו, אסתיר ירכנחת קימתה, אלא שחווט של חד  
מושך עלייה. כי זקרים שהם בסור הפערגה מעצם  
מואסם, על דרכו “אשה חמת מלא צאה” וכו’, אלא  
שהקדוש ברוך הוא משך חוט של חד.

נמצא, לעולם יקביק יותר בקדוש ברוך הוא, שהוא  
חד כל הפסדים ותענוג כל הטענוגים

על דרכו כל זהامر — אם מפני שחווט של חד  
מושך בקדבר מואס נמשך החשך, כל שפכו למחמי  
הימים.

ולאלה יתאונה אל הנטש

זה כיצד מראדין לפניהם הפללה — רצון לומר, מילשון  
ריקוד — פטולות מתחם האכל

בית שמאלי אומרים, כלה נאה היא מפני שטעויה  
שחווט של חד מושך עלייה — ואין לקבית אל  
הנטש רק אל האכל טויה הפנימי

ובית היל אומרים, כלה כמות שאה. ולא פלייגי  
אנדרדי, אלא מר אמר בהאי לישנא ומר בהאי  
ליישנא.

רצון לומר, לאלה נקראת הפללה? מפני שהכל כלול בה,  
בסוד קבשת ישראל שהכל כנום ונכלל בה

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Bereshis

And since all things have their root within her, therefore one must look to the root — and this will be understood.

And what our Sages said, that “he entered to tend to his bodily needs” — this does not contradict what was said above, but rather each spoke in his own expression: meaning that even in matters that are bodily needs, he entered into the innermost essence of the matter.

And it is known that the Holy One, blessed be He, is in the aspect of the groom, and we are in the aspect of the bride.

And He sent us *sevalonos* (gifts) — these are all the commandments, through which we adorn ourselves before the Groom, like a bride who must beautify herself to arouse the desire of her groom.

Behold, the state of smallness must be included within greatness — this is called adornment, *decoration from that which was not*.

And this is called *complete daas*, in the mystery of “And Adam knew Chavah his wife.”

For the first Chavah and the second Chavah are one — the first Chavah being in the aspect of *enticing (hasatah)*, and the second in the aspect of “Therefore shall a man call her woman,” as is known.

And man joined also the *enticing* aspect upward — this is [the meaning of] “And Adam knew Chavah,” which is secondary to Chavah, as our Sages expounded.

And *knowledge (daas)* signifies union — and this is *complete daas*.

Then one becomes a letter “שׁ” (Shin) with four heads — intellect, understanding, and within *daas*, love and awe.

There is also a Shin with three heads, and that is called *light daas (daas kalah)*.

And our Sages said: “Why was his name called Yisro? Because he added (*yiter*) one section to the Torah” — meaning that within man there must be love and awe.

וכיוון שכלל הקרים שרשם בה, אם כן יבית אל השרש ויוכן.

ומה שאמרו ר' זיל לעשوت ארכיו הוא נensus — אין חולק על האמור, אלא גם מ' ר' אמר ב'האי לישנא וכי — שרצון לומר, אפילו בקרים שהם ארכיו של גוף נensus אל תוק פנימיות הקרים.

וידוע שהkowskiשא בריך הוא בסוד חתן, ואנחנו בסוד כליה.

ושלח לנו סבלונות — הוא כל המצוות, שבטע נתקשט לפניו החתן, קדחה הפללה שארכיה להתקשט לבקיא תשואה בלב החתן.

וננה הטענות ארכיה להפלל בגדולות, וזה נקרא.

ושוטין מפה דלא בנה וזה נקרא דעת שלמה, בסוד וידע אדם את חתן אשתו.

כי חתן ראשונה וחתונה שנייה — היא חתן ראשונה בסוד הטענה, ומנה שנייה “לו זאת יקרא אשה,” בנווע.

והאדם חבר גם הטענה למעלה, וזהו “וידע אדם את חתן” — הטעפל לחתונה, קדרשו זיל.

וידעיה לשון חבור, וזהו דעת שלם.

ואז הוא ש של ארבעה ראשין — של ובייה, ובידעת אהבה ויראה.

וניש ש של שלושה ראשין, ונקרא דעת קלה.

ואמרו ר' זיל, לא נקרא שמו יתרו? שישתר פרשה אהבת בפורה — רצון לומר, שארכיה להיות באדם אהבה ויראה.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Bereshis

But love without awe is nothing. Even if it appears to him that he loves G-d, it is not true love; it only seems so to him because he is accustomed to worldly loves and types of affection, and imagines that he also has yearning for G-d — but it is not so.

Rather, he must first be in awe before Him, and afterward come to the attribute of love.

Then he can rectify even the lower levels, and his *daas* becomes complete, as stated.

And *Yisro* is derived from the root *yeter* (excess or addition), and when one comes near and draws close to G-d — to greatness — he “adds” (*yiter*) one section, and it becomes four heads.

This is what Moshe said (Bamidbar 10:31): “And you shall be to us as eyes” — for the eye sees and the heart desires.

Then the eyes are said to have fallen — that is, the eyes fell from their level — for “the wise man’s eyes are in his head,” and they had fallen from that level.

Therefore, he said: “Now the eyes will return to their place” — when he draws near to G-d and unifies everything to Him, in the mystery of “And *Yisro* rejoiced.”

And with this, the explanation is complete.

#### **[NOTE Summary]**

The discourse begins with the phrase “In the beginning, G-d created,” which Rabbi Menachem Nachum explains as “In the beginning — through the Torah.” The Torah, called “the beginning of His way,” is the inner energy through which all worlds were created. Thus, everything in existence contains Divine vitality — the *ko'ach ha'po'el banif'al*, the power of the Creator within the created. Man, too, embodies this principle, as the verse states, “This is the Torah: a man.” The Torah and G-d are one, and the purpose of creation is for the lowest realms to ascend, revealing the advantage of light emerging from darkness.

He interprets the descent of Yosef into Egypt as the soul’s descent into limitation (*meitzar yam*), to redeem fallen sparks of Torah. Even “the broken tablets” — shattered fragments of holiness — remain precious, resting in the Ark beside the whole Tablets, signifying that even fallen or confused states can be elevated when their Divine root is revealed. The wise person, says the Zohar, looks “to the head” — to the source — seeing not the external form but the inner life-force of G-d animating it.

אבל אהבה בלי יראה — אינה כלום. ו אף על פי שנראה לו שאוהב השם — אינו אמת, אלא שנדמה לו כן מפני שהוא באהבתו שלם ובמיון אהבה, נדמה לו שיש לו גם כן תשוקה לה, ואין לו

ברק ארייך לראה מפנינו, ואחר כה יבוא למדת אהבה ואנו יכולים לטעון גם מקרנות טהרות, וכי דעת שלם פאמר.

ויתרו נקרא מלשונו מופרות, וכשכआ ונתקרב אל השם לגדולות — יתר פרשה אחת, ונעשה ארבעה ראשין.

וזה שאמר משה (במדבר י, ל"א) והיית לנו לעיניים, כי עינו רואה ולב חומד.

ואנו העיניים נקראים נופלים, שנפלו העיניים, כי החקם עיניו בראשו, ונפלו מפרקנה זו.

על כן אמר, עתה יחרז העיניים לפקודם — בשנתקרב אל השם ומיחד הכל לה, בסוד ויחד יתרו.

ודי בזה.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Bereshis

Rabbi Menachem Nachum continues: when a person studies Torah *not for its own sake*, he connects to fallen forms of desire or self-glorification, which themselves originate in Divine *tiferes* and love. When these are recognized and elevated back to their root, the study transforms immediately into *lishmah* — for its own sake. Thus, “from not for its own sake, one comes to for its own sake.” But if one remains self-focused, he dwells in darkness. “And darkness was upon the face of the deep” refers to those sunken in materiality, who must kindle the light of Torah; yet “the spirit of G-d hovers over the waters,” allowing return and reconnection with Divine vitality. The verse “Let there be light” then describes the emergence of pure *lishmah*, when speech for the sake of G-d illuminates. Initially, “light and darkness were mingled,” symbolizing mixed motives. But through separation — “And G-d divided between the light and the darkness” — one learns to distinguish the holy from the impure. The nations remain bound in small-mindedness, but Israel, through humility and struggle, ascend from darkness to light. Just as creation began with evening and followed with morning, so man’s spiritual development begins with smallness (*katnus*) and matures into greatness (*gadlus*). This pattern appears in youth, for at thirteen years old the human attains *daas* — the capacity to connect lower and higher faculties in unity.

When one lacks *daas*, he is easily tempted by his passions, as illustrated by Yosef’s trial. Yosef prevailed by gazing at “the root of beauty” — recognizing that all aesthetic charm originates in Divine *tiferes*. Thus, he transformed temptation into holiness. Even in concealment (*Esther* from *hester*), the Divine vitality lies buried “at the bottom of the world.” One must, like Yosef, penetrate even the outer shells (“dig his nails into the ground”) to reveal the hidden holiness within the mundane. The Zohar calls Yosef’s act “the labor of G-d,” for his resistance united the lowest and highest realms. This idea parallels the teaching “How do we dance before the bride?” The *kalah* (bride) represents creation, containing all elements within her. Beis Shammai emphasize her spiritual beauty — the inner light clothed within physicality — while Beis Hillel affirm her totality “as she is.” Both agree that one must perceive the inner vitality beyond material form. Even physical acts, “attending to one’s bodily needs,” can become Divine service when one enters the inner dimension of the act. The Holy One is the Groom; Israel, the Bride. The *mitzvos* are ornaments — *sevalonos* — through which the soul adorns herself to arouse Divine affection, restoring unity between Creator and creation. Finally, Rabbi Menachem Nachum teaches that the state of smallness must merge with greatness — “adornment from that which was not.” This is *complete daas*, the uniting of opposites as in “And Adam knew Chavah his wife.” True knowledge is union — integrating even the fallen or “enticing” aspects into holiness. When love and awe combine, man attains a “Shin with four heads” — intellect, understanding, love, and fear — a *daas shaleim*. Without awe, love is illusion; only reverence leads to true affection. Thus, *Yisro* (“addition”) symbolizes one who transforms excess and draws close to G-d, achieving the complete *daas* of unity — “And Yisro rejoiced.”

#### Practical Takeaway

Everything in the world contains Divine vitality. The task of man is to look beneath appearances and reconnect each thing to its root. When we elevate even our egoistic drives and passions by tracing them back to their holy source, we transform darkness into light. Every descent, confusion, or concealment is an invitation to reveal G-d within it. True spiritual growth mirrors creation: “And it was evening, and it was morning — one day.”

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Bereishis

Smallness precedes greatness, but both belong to the same unity. By learning, praying, and living *lishmah* — for the sake of G-d — we fulfill the purpose of creation itself.

#### Chassidic Story

Once, Rabbi Menachem Nachum of Chernobyl noticed a villager proudly displaying his new silver belt buckle, boasting of its beauty. The Rebbe smiled and said, “If only a person would look at his own soul as he looks at silver! When the silversmith heats and hammers it, its brilliance returns. So too the soul — when G-d refines it through challenge, its inner light is revealed.” The villager fell silent, realizing that even worldly pride could be redirected upward — polished into a vessel for holiness. This reflected the Rebbe’s constant message: the Divine spark shines not beyond the world, but within it, waiting to be uncovered through awareness and transformation. (Source: *Me'or Einayim, Parshas Bereishis; Shivchei HaChassidim, Chernobyl tradition.*)

**END NOTE]**

#### מאמר ב

#### Introduction

Rabbi Menachem Nachum of Chernobyl (1730–1797), the author of *Me'or Einayim*, was one of the earliest Chassidic masters, a direct disciple of the Maggid of Mezritch and a spiritual father to generations of Chassidim. His teachings emphasize perceiving Divine vitality within all existence, transforming darkness into light, and recognizing that every descent serves a higher purpose of elevation. In this second segment on *Bereishis*, he continues to unveil the mystical dimension of renewal — specifically through the moon — revealing how human consciousness, Torah, and Divine union mirror cosmic cycles of concealment and revelation.

**In the Gemara (Sanhedrin) it is taught in the school of Rabbi Yishmael: “If Israel merited only to greet their Father in Heaven once a month, it would be enough.” Abaye said, “Therefore, it must be said while standing.”**

To understand this matter, let us preface with what our Sages said: “The face of Moshe was like the face of the sun, and the face of Yehoshua was like the face of the moon.”

For it is already known that the mystery of the moon’s diminution corresponds to the fall of all levels into a state of smallness.

From this smallness also comes the smallness of *daas* (knowledge), exile, and death.

בגמרא דסנהדרין פנא דברי רבי ישמעאל, אלמלא  
לא זכו ישראל אלא להקבר פני אביהם שבשמיים  
פעם אחת בחמש – זים. אמר אביי, הילך אריך  
למייד מעומד.

לחייב הענין, נקיים מה שאמרו רזיל: פני משה כפני  
חפה, פני יהושע כפני לבנה.

כى כבר נודע כי סוד מועוט הלבנה הוא, כי נפלו כל  
המקרגות בסוד קטנות.

ומזה בא גם כן קטנות הדעת והגלויות והפמות.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Bereshis

The smallness of *daas* corresponds to the mystery of the moon's diminishment. For we, Israel, are the main purpose of creation, and the Creator's intent was that we serve Him with complete *daas*.

It would have been fitting that man be born immediately with complete understanding, so that he might be capable at once of perfect service.

Yet the Divine order of the world is that man, at birth, is not ready for service of the Creator; with time he adds and grows in *daas* until, at thirteen years, he is called a man.

All this is a manifestation of the mystery of the moon's diminishment — because of the moon's complaint and its resulting reduction.

And we, the children of Israel, count by the moon and are compared to it, as is known.

Therefore, diminution comes into every aspect of man, both general and particular — that the *daas* must first pass through a state of smallness.

Likewise, the secret of exile is also the secret of the smallness of *daas*, as is known.

Afterward, renewal and greatness come to all Israel, though at present this is not constant — it alternates between fullness and deficiency.

But in the future, in the days of Moshiach, speedily in our days, "the light of the moon will be as the light of the sun."

As the verse says: "Your moon shall no longer withdraw" — for then all levels will emerge from smallness, and the *daas* will expand completely, without smallness preceding it.

As the verse states: "The earth shall be filled with the knowledge of G-d." *Daas* and comprehension will expand so greatly that, as our Sages said, each person will point with his finger and say, "This is our G-d, for whom we hoped."

ונגה קטנות הדעת הוא בסוד מועט הקלבנה, כי אנחנו ישראל על עקר בונת הבריאה, וכונת הבורא ברוך הוא. שבעזרו אותו בשלמות הדעת

ונגה ראוי שהאדם מכך בעת הנולדו יולד עם קדעת השלם, בקדמי שניתה ראוי מכך לעובדה השלימה

אבל מה שמנוגה הנולים על פי הבורא ברוך הוא — שהאדם בעת הנולדו אינו ראוי לשום עבורת הבורא, ובכל עת מוסף והורל דעת יותר, עד בהגיעו ל"ג שנים שאנו נשלים בגודלו בקדמי שיקרא איש

כל זה הוא בבחינת סוד מועט הקלבנה, על דבר קטרוג הקלבנה שנתקמעטה הקלבנה

ואנחנו בני ישראל מונים ללבנה, ומושלים אליך כנוך

על פנו בא המועט בכל עניינו האדם, בכלל ובפרט, שהדעת צריך להיות מוקדם בבחינת מועט

וגם סוד הגלות הוא גם כן סוד קטנות הדעת כנוך

ואחר כה בא החדש והגדולה לכל ישראל, אף שכהיים אינו בדמיות — שהוא בסוד ملي וקסרו

ולעתיד, ביום המשיח באהר בימינו, יהיה אור הקלבנה כאור הרים

וכמו שאמר הכתוב: "וירח לא יאשף," כי אז יצאו כל המזרות מון הקטנות, ועל פנו יהיה הרחבת הדעת השלם בלי בבחינת קטנות קודם

כמו שאמר הכתוב: "ומלאה הארץ דשא את ה'", שיתרחב כל כה הדעת והשגה, על דרכו שאמרו: כי"ל שיהיה כל אחד ואחד מראה באצבעו ויזמר: "זה ה קומו לו."

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Bereshis

The intent of this verse concerns the intellectual grasp and comprehension of His Divinity with expanded *daas*.

Therefore there will be the World of Resurrection and the nullification of death, for death also stems from the moon's diminishment.

Then there will be constancy — without interruption, without absence — of the great *daas*, which we will merit in that time.

Behold, it is known that the moon has no light of its own, but only that which it receives from the sun.

For the closer it draws to the sun, the more its light increases.

It is in the mystery of the letter *dalet*, which signifies *dalet le-it lei migarmah klum* — “poverty,” having nothing of its own.

And we, the children of Israel, who are compared to the moon, are also in the aspect of the moon — having no light of our own, only the light that shines upon us from Above, in the mystery of the sun.

And Moshe and Yehoshua were in the mystery of the sun and the moon — for Moshe was in the mystery of complete *daas*, in the greatness of *daas*,

and Yehoshua had no light except that which Moshe our teacher, peace be upon him, transmitted to him and illuminated upon him.

This is what our Sages said: “Moshe received the Torah from Sinai and transmitted it to Yehoshua.” It was an act of transmission, not reception as Moshe’s own.

Therefore it says of Yehoshua (Shemos 33:11): “A lad would not depart from the tent.” The term *na’ar* signifies smallness.

Therefore he would not depart from Moshe’s tent, to always draw close to the light of the sun and receive light.

Thus, when Moshe our teacher, peace be upon him, passed away, three hundred laws were forgotten during the days of Moshe’s mourning — because Yehoshua was distanced from the light of the sun.

שְׁהַכְּנָנָה הִיא עַל הַשְׁגַת הַשְׁכֵל וְהַשְׁגַת אֱלֹהָהוֹת  
בְּגִדּוֹלֹת הַדָּעַת

וְעַל כֵּן יְהִי עֹלָם הַתְּהִיה וּבְטוּל הַמֹּות, כִּי הַמֹּות הִיא  
גַּם כֵּן מַקְטְּנוּת הַלְּבָנָה כְּאָמוֹר

וְאֹזֶן יְהִי תִּמְדִיקָה בְּלִי הַפְּסָק וּבְלִי הַעֲדָר, הַדָּעַת  
וְהַגְּדוֹלָה שְׁגָנָה אָז

וְהַבָּה נֹזֵע כִּי הַלְּבָנָה אֵין לָה אֹור מַעֲצָמָה, כִּי אִם מֵה  
שְׁמַחְקָלָת מִן הַשְׁמָשׁ

כִּי כֵּל מֵאַתְּקָרְבָּת אֶל הַשְׁמָשׁ – נִתּוֹסֵף אָוֹרָה  
וְהִיא בָּסּוֹד ד', קָלִית לְהַמְּרַגָּה עַל קָלִית לְהַמְּרַגָּה  
כְּלָוִם.

וְאַנְהָנוּ בְּנֵי יִשְׂרָאֵל הַמְּשֻׁלִּים לְלְבָנָה – אָנוּ בָּסּוֹד  
לְלְבָנָה, שְׁאֵין לָנוּ אֹור מִצְדָּעָצָמָנוּ, כִּי אִם אֹור הַמְּאִיר  
מַלְמָעָלה בָּסּוֹד הַשְׁמָשׁ

וּמְשָׁה וַיהוָשָׁעַ הִיוּ בָּסּוֹד חַמָּה וּלְבָנָה, כִּי מְשָׁה הִיא  
בָּסּוֹד הַדָּעַת הַשְׁלָמָם, בְּגִדּוֹלֹת הַדָּעַת

וַיהוָשָׁעַ לֹא הִיא לוֹ אֹור, כִּי אִם מֵה שְׁמָסֵר לוֹ וְהִיא  
עַל יְהִי מְשָׁה רַבְּנָנוּ עַל יְהִי הַשְׁלָמָם.

וְהִיא מֵה שְׁאָמְרוּ ר' ז"ל: מְשָׁה קִבְּלָתָו מִסִּינֵּי  
וּמִסְרָה לַיהוָשָׁע, כִּי אֵינוּ אֶלָּא בְּחִינַת מִסִּינֵּה, וְלֹא  
קִבְּלָה מִמְשָׁה כְּמוֹ מְשָׁה עַצְמָוֹ.

וְעַל כֵּן נִאָמֵר בְּיהוָשָׁע (שָׁמוֹת ל"ג, י"א): “נִעַר לֹא  
יִמְישׁ מִתּוֹךְ הַאֲכָל,” בְּחִינַת נִעַר – הוּא קָעָנוֹת

עַל כֵּן לֹא יִמְישׁ מִתּוֹךְ הַאֲכָל שֶׁל מְשָׁה, לְהַתְּקֻרָב  
תִּמְדִיד לְאֹרֶן הַשְׁמָשׁ לְקִבְּלָל אֹרֶן.

וְלֹכְןּוּ כְּשַׁנְּסַפְּלָק מְשָׁה רַבְּנָנוּ עַל יְהִי הַשְׁלָמָם, נִשְׁכָּבָה  
מַמְפּוֹ שְׁלֹשׁ מִאוֹת הַלְּכֹות בִּימֵי אַבְלָל שֶׁל מְשָׁה, עַל  
זֶה שְׁבָתְרָה מִאֹרֶן הַשְׁמָשׁ.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Bereshis

For forgetfulness also stems from the mystery of the moon's diminishment.

And as long as the moon remains diminished, though it seems as if one unites with the Blessed Creator, it is only in the aspect of a "back-to-back" union.

As the verse says (Eichah 2:3): "He has withdrawn His right hand," and also, "They were to him as a sign, but not as the inner countenance."

Yet at the time of the Giving of the Torah to Israel through Moshe our teacher, peace be upon him, the smallness of the moon was repaired.

For at that time, through the Giving of the Torah, they merited to emerge from the category of *katnus hadaas* and attain complete *daas*.

For this reason that generation was called *Dor De'ah* — the Generation of Knowledge.

Therefore they went out from the exile of Egypt — for even *daas* itself came out from the narrowness of smallness.

Hence it is written (Shemos 32:16): "Engraved upon the Tablets" — do not read *charus* (engraved), but *cheirus* (freedom): freedom from the Angel of Death, freedom from subjugation to kingdoms.

For once they merited complete *daas* and rectified the secret of the moon's diminishment, they were freed from all limitation — from death and from exile — which arise from *katnus*, as mentioned above.

Therefore it is said there (Shemos 33:11): "And G-d spoke to Moshe face to face," for he was always in the greatness of *daas*.

According to the root of his soul, he was always in a state of union and coupling "face to face."

And also the entirety of Israel, at the time of the Giving of the Torah, before they sinned with the [Golden] Calf — it is written (Devarim 5:4): "Face to face did G-d speak with you all."

בְּיַהֲבֵדָה הִיא גָּם כֵּן מִסּוֹד מַעֲוֹת הַלְּבָנָה.

וְכֵל זָמָן שִׁיַּשׁ מַעֲוֹת הַלְּבָנָה, אֶنְכֶּבֶדְכֶל מִתְּיִחְדִּין  
בְּבָבָרָה יְתַבֵּרָה, מַכְלֵל מִקְוָם אַיִן אֶלְאָ בָּסּוֹד זִיוֹג  
אַחֲרָ בָּאַחֲרָ בְּבִיכּוֹל.

כְּמוֹ שָׁאַמֵּר הַפְּתֻחָה (אַיִלָּה ב', ג'): "הַשִּׁבְבָּשָׁ אַחֲרָ  
יְמִינָנוּ," וְכֵל שָׁאַמֵּר הַכְּתוּב: "וַיַּהֲיוּ לְאֶתְחָדָה וְלֹא  
לִפְנֵים."

וּבְשִׁיעָת מִפְנֵן תּוֹרָה לִיּוֹרָא עַל יְקִי מַשָּׁה רְבִנָּנוּ עַלְיוֹ  
הַשְׁלָלָם — שָׁאַזְנְתָה בְּחִנַּת קָטָנּוֹת הַלְּבָנָה.

שָׁאַזְנְתָה וּבְאָוֹ לְדַעַת הַשְׁלָלָם  
הַדָּעַת וּבְאָוֹ לְדַעַת הַשְׁלָלָם

שְׁעִבּוּר זֶה נִקְרָא דָוָר דָעָה כְּפָנָדָע.

אֲשֶׁר עַל כֵּן יָצָאוּ מְגֻלּוֹת מִצְרָיִם, עַל שְׁגָם הַדָּעַת יָצָא  
מִמִּצְרָיִם קָטָנּוֹת.

וְעַל כֵּן קָטוּב (שָׁמוֹת ל"ב, ט"ז): "חֲרוֹת עַל הַלְּחֹזָה"  
— אֶל תָּקִרְנִי חֲרוֹת אֶלְאָ חֲרוֹת; חֲרוֹת מִפְלָאָה הַמְּנוּת,  
חֲרוֹת מְשֻׁבּוֹד מִלְכִיּוֹת.

שְׁפִינוּ שָׁצְכוּ לְדַעַת שְׁלָלָם וּנְתַקְנֵן סָוד הַמַּעֲוֹת — הִיְתָה  
חֲרוֹת מִן הַפְּלָל, מִפְלָאָה הַמְּנוּת וּמְשֻׁבּוֹד מִלְכִיּוֹת,  
שְׁבָא מִסּוֹד הַקָּטָנּוֹת כְּאָמָר לְמַעַלָּה.

וְעַל כֵּן נִאָמֵר שֵׁם (שָׁמוֹת ל"ג, י"א): "וַיֹּאמֶר ה' אֶל  
מַשָּׁה פְּנֵים אֶל פְּנֵים," עַל שְׁהָוָא הִיא פָּמִיד בְּגִדּוֹלוֹת  
הַדָּעַת.

לְפִי שְׁרֵשׁ נִשְׁמָתוֹ — הִיא אֶצְלָוּ בְּחִנַּת יְחִידָה וְזִיוֹג  
פְּנֵים בְּפְנֵים תְּמִיד.

וְגַם כָּל יִשְׂרָאֵל, בְּשִׁיעָת מִפְנֵן תּוֹרָה, קָדוֹם שְׁחַטָּאוֹ  
בְּעָגָל, נִאָמֵר (דָבָרִים ה', ד'): "פְּנֵים בְּפְנֵים דָבָר ה'  
עַם כָּל קְהֻלָּתָם וְגוֹ."

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Bereshis

Meaning that all of your congregation merited the union of “face to face,” which is the aspect of coupling and unification that occurs only when one is not in a state of smallness.

Therefore, when they sinned afterward with the Calf, they fell and returned to the level of smallness.

And the smallness spread throughout all levels, as all returned to the prior state — such that we will not again merit that level permanently until the coming of our righteous Redeemer, speedily in our days, as explained above.

But with Moshe, his level remained. Therefore, it says even after this (Shemos 33:11): “And G-d spoke to Moshe face to face.”

And afterward it is written: “And Yehoshua bin Nun, a lad, would not depart,” for he was also in the aspect of the moon’s smallness, as I wrote above.

Behold, the aspect of a “face-to-face” union is called the inclusion of the feminine within the masculine.

For through the state of complete greatness, without any smallness, which expresses the great yearning of Israel toward the Blessed Creator —

as our Sages said: “Each one will point with his finger and say, ‘This is our G-d, for whom we hoped,’” — they become unified with Him, and are included within Him, becoming one unity.

This occurs through the intensity of cleaving and yearning that they arouse within themselves toward the Blessed Creator.

Likewise, there is the great yearning that is aroused, so to speak, in the Blessed Creator Himself, to cleave to Knesses Yisrael through the greatness of their comprehension.

For we, the children of Israel, are in the aspect of the feminine, receiving all flow from Him, as it is written (Devarim 33:4): “The Torah that Moshe commanded us...” — do not read *morashah* (heritage), but *me'orasah* (betrothed).

שכל קהלכם זכו ליחוד בבחינת פנים בפנים, שהיא בבחינת זיווג ויחוד בעת שאין בקطنות.

ועל כן בשתהו אחר כה בעגל – נפלו ושבו. למקורת הקطنות.

ונעשרה התפשטות הקطنות בכל המזרגות, ששבו כלם לבחינה הקורעת, שלא נזכה עוד לмерגה זו בתמימות עד ביאת גואלנו האזק בmahra בימינו. במובא ר' למלעלה

ואצל משה נשאר מזריגתו, על כן נאמר גם אחר זה: “וזכר ה' אל משה פנים אל פנים”

וכתוב אחר זה: “ויהוֹשָׁע בֶּן נוּן נָעַר לֹא יִמְשֵׁג וּגּוֹ,” ששהוא קיה גם בבחינת קطنות הלבנה, כמה שכתבתתי לעיל.

וננה, בבחינת זיווג פנים בפנים וקרה החקלאות נוקבא בדוקרא.

כע' ידי גודלוות השלם, כי שום מעוט, שהוא גודל תשוקת ישראל אל הבורא יתברך.

כמו שאמרו ר' זעיר: “כל אחד ואחד מראה באצבעו ויויר: ‘זה ה' קנוינו לו’” – נעשו אחדות עמו. יתרה, ומתקללים בו, ונעשים אחדות אחד.

על ידי גודל התבדלות ותשוקה שמעוררין בעצם לבורא יתברך שמו.

ונם גודל התשוקה שמתעורר כביכול בו יתרה, לזכך בקנשת ישראל, על ידי גודל השגחתם.

כע' אנחנו בני ישראל בסוד נוקבא, שאנו מקבלים כל השלמות ממנו יתרה, כמו שאמר הכתוב (דברים ל'ג, ד'): “תורה צינה לנו משה וגו’” – אל תקרי מורה אלא מאורה

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Bereshis

Therefore, at the Giving of the Torah, when there occurred a “face-to-face” union, it is written (Shemos 19:10): “Go to the people and sanctify them,” which is the secret of sanctification of the feminine.

Then, a union was formed — as it were — through inclusion, such that the feminine became called masculine by virtue of her inclusion in him, through the greatness of her yearning and love for the Blessed One, with expanded *daas* and without smallness.

For example — with infinite separations — in the physical union, through passionate desire the feminine becomes included in the masculine, and through this union there is conception, and “they become one flesh,” through inclusion and oneness that first occurs in their spirits.

For without this prior spiritual union, physical birth could not occur — for “they became one flesh” only after they were already united in spirit.

Therefore, one who dwells without a wife is called “half a body,” for the union of soul and form is incomplete.

With infinite separations, this applies to the Divine union of the Blessed One with Knesses Yisrael: when it is in a “face-to-face” state, Knesses Yisrael is called masculine, by virtue of her inclusion within the masculine.

And behold, even though now we, the Congregation of Israel, are in the secret of smallness and diminution, nevertheless, at the time of the sanctification of the moon, there occurs that very union that existed at the time of the Giving of the Torah — a union of “face to face,” in the aspect of greatness and the fullness of the moon.

Therefore, there is awakened then a yearning and joy in anyone who possesses a divine spirit — one who feels a spiritual delight and closeness to the Blessed Creator, to sanctify himself in His holiness.

ועל כן, במתנו תורה, שגשגה אָז בְּחִנַּת זִיוֹוג פְּנִים בְּפָנִים, נָאָמֵר (שָׁמוֹת י"ט, י): “לֹא אֶל הָעֵם וְקַדְשָׁפֵם וְגֹזֵן” — שַׁהוּא סֹוד הַקָּדוֹשִׁין לְפָזְקָבָא.

ונגעשה אָז כְּבִיכּוֹל אֲחֻדּוֹת עַל יְדֵי הַתְּפִלּוֹת, לְהַקְרָא גַּם כֵּן בְּשֵׁם דְּכָרָא עַל יְדֵי הַתְּפִלּוֹת בְּחִנַּת נְקָבָא בְּדוֹכָרָא, עַל יְדֵי גָּזֵל הַתְּשׁוֹקָה וְהַאֲהָבָה אֲלֵיכָו יַתְּפִרְבָּד בְּגַל הַשְׁגַת הַדָּעַת בְּלֵי קַטְנָה.

לְמַפְלָל, בְּאֶלָּפִי אַלְפִּים הַבְּקָלּוֹת, בְּזִיוֹוג הַגְּשָׁמִי, שַׁעַל יְדֵי הַתְּשׁוֹקָה נְעִשֵּׂית הַתְּפִלּוֹת נְקָבָא בְּדוֹכָרָא, וְעַל יְדֵי זֶה בָּא הַהוֹלֶדֶת, וְקַיּוּ לְבָשָׂר אַחֵד, עַל שֵׁם הַתְּפִלּוֹת וְאֲחֻדּוֹת שְׁגַעַשָּׁה מַקּוֹדָם בְּרוֹקָם.

שְׁבֵל עַד זֹאת לֹא הִקְתַּה הַהוֹלֶדֶת, לְהִיּוֹת אַחֵר כֵּה לְבָשָׂר אַחֵד.

וְעַל כֵּן, הַשְׁרוֹוי בְּלֵא אָשָׁה — רַק פָּלָג גּוֹפָא, כֵּה בְּנַמְשָׁל.

בְּאֶלָּפִי אַלְפִּים הַבְּקָלּוֹת עַד אֵין קָז וְאֵין פְּכִילָה — בְּאֶלְוֹהוֹתָו יַתְּבִרְךָ עַם כְּנַסְתִּי יִשְׂרָאֵל: שְׁבַשָּׁהוּא בְּבִחִנַּת זִיוֹוג פְּנִים בְּפָנִים — נְקָרָת כְּנַסְתִּי יִשְׂרָאֵל בְּבִחִנַּת דְּכָרָא, עַל שֵׁם הַתְּפִלּוֹתָה בְּבִחִנַּת דְּכָרָא.

וְהַנֶּה אָף שְׁכַבַּעַת אָנוּ כְּנַסְתִּי יִשְׂרָאֵל בְּסֹוד הַקְּטָנִית וְהַמְּעוֹט, מִכֶּל מִקּוֹם בְּעֵית קְדוּשָׁה הַלְּבָנָה נְעִשָּׁה בְּחִנַּת יְחִידָה זוֹ שְׁקָנָה בְּשַׁעַת מַתָּן תּוֹרָה, בְּבִחִנַּת זִיוֹוג פְּנִים בְּפָנִים, בְּסֹוד הַגְּלִילּוֹת וּמְלֹוי הַלְּבָנָה.

עַל כֵּן גַּתְעֹרֶר אָז תְּשׁוֹקָה וְשִׁמְךָה לְמַיְשִׁיבָה בּוּ רֹות אֱלֹהָהוּת, שְׁמַרְגַּגִּשׁ תְּעֻנוֹגָה רַוְחָנִי וְהַתְּקָרְבָּה לְבָזָר בָּרוּךְ הוּא, לְהַתְּהֻדָּשׁ בְּקַדְשָׁתוֹ יַתְּבִרְךָ שְׁמוֹ.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Bereshis

For then, that which was the aspect of “the letter dalet” — “she has nothing of her own” — is elevated and yearns upon her Beloved in a single union, through her inclusion in the aspect of the masculine.

Therefore, there is a tradition that from the time of the sanctification of the moon, one need not fear that he will die during that month —

for since he has reached the level of “face to face” and greatness at the time of the sanctification of the moon, he has gone out from the state of smallness.

Therefore, he has gone out from all things that are in the secret of diminishment, and he has gone out from death — for death, too, is from the secret of diminishment, as explained above.

And he becomes as on the day of the Giving of the Torah, when there was freedom from the Angel of Death — and this suffices for him for the entire month, that he will not die through the death that stems from the secret of smallness.

And this is [the meaning of the saying] of Hanah of the house of Rabbi Yehudah: “If Israel had merited only to greet the Face of their Father in Heaven” — specifically “Face,”

for if Israel had not merited in this time — when we are in the secret of smallness — other than to greet the Face of their Father,

that is, the aspect of “face-to-face” coupling mentioned above — even once a month, at the time of the sanctification of the moon —

for then there is an aspect of “face to face” with the sea, and through this is born fruitfulness in his divine service,

for they are then included, through the mitzvah of sanctifying the moon, in Him, blessed be He, becoming one with Him — such that their service and cleaving are directed to Him alone.

Abaye said: therefore, one must recite it standing — for it is known that the words pertaining to the masculine are from a standing position, while the words pertaining to the feminine are from a seated position, as is known.

שאנו מה ששהיה בבחינת ד' — קדילת לה מוגרפה כלום —  
הועלתמה ומתרפקת על דזזה ביהود אחד,  
בהתפלותה בבחינת זכריא.

ועל כן יש קבלה, כי מעת קדוש הלבנה לא יקאג  
— שימות באותה חוץ —

כי בעבור שבא לבחינת פנים בפנים וגדלות בעת  
קדוש הלבנה, יצא מן המעוות.

ועל כן יצא מכל נזכרים שהם בסוד המעוות, ויא  
מן הפינה, כי כלל היא מסוד המעוות גם כן, כאמור  
למעלה.

ונעשרה ביום ששהיה בשעת מתן תורה, ששהיה חרות  
מפלאך הפנות — וזה מספק לו לכל חוץ, שלא  
ימות בפיתחה הקאה מסוד הקטנות.

וזהו “חנא דבר ר' יהונתן: אלמלוי לא זכו ישראל אלא  
להקביל פנוי אביהם שבשימים” — פנים דיקא.

שאלאלי לא זכו ישראל בזמנ הזה, שאנו בסוד  
הקטנות, אלא להקביל פנוי אביהם

בחינה זיווג פנים בפנים כאמור — אף פעם אחת  
— חוץ, בעת קדוש הלבנה

שאנו נעשרה בבחינת פנים בפנים זים, ועל ידי כן  
נעשרה בבחינת הולדה בעבורתו יתפרק שמו.

שנתפללו אז על ידי מזונות קדוש הלבנה בו יתפרק,  
להיות אחידות עמו יתפרק, להיות עבורתו אליו  
ונדבקות בו יתפרק.

אמר אבינו: הלבנה אריך לሚיריה מעומד, דנדע כי  
מיילין זכריא הוא מעומד, ומילין דנוקבא הוא  
בישיבה כנודע.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Bereshis

Therefore, here at the time of sanctifying the moon — since the feminine aspect, as it were, prays to the masculine and is then called masculine — the mitzvah is considered words of the masculine, which are said standing.

And therefore the sanctification of the moon is called, in the mystery, a *kiddushin* — as it were, a sanctification with her Beloved.

And therefore it is said (*Shir HaShirim* 8:5): “Who is this that rises... leaning upon her Beloved.” *Misperakeses* means cleaving — that is, connecting with her Beloved in unity and inclusion.

So too, at the time of Torah study, one who merits to study *lismah*, with awe and love and expanded consciousness, also leaves the state of smallness and the diminishment of the moon.

He then comes into the aspect of greatness of *daas*, with expanded consciousness and great closeness to the Blessed Creator, feeling within his soul connection and attachment in love to Him in the world, and a great cleaving.

This is a reflection of what was at the time of the Giving of the Torah — the union of “face to face,” the inclusion of the feminine in the masculine, which lifts him out of all diminutions.

Therefore our Sages said: “You have no free man except he who occupies himself with Torah,” for such a person is free from the subjugation of kingdoms — that is, from exile, which comes from the mystery of diminishment.

And since he attains greatness and expansiveness of *daas*, exile has no dominion over him, as our Sages said: “They remove from him the yoke of government and the yoke of worldly toil.” Likewise, he attains freedom from the Angel of Death — as we find by several *Tannaim*, *Amoraim*, and by King David, peace be upon him — for because they were occupied with Torah, death could not overpower them.

ועל פ"ו כאן, בעת קדושה **הלבנה**, שאו מתפללה בחינת נוקבא בביבול ברכורא, ונקרוא **דכור**, ונחשבת. **המיאה מיליון זזכורא שהוא מיעומד**

ועל פ"ו נקרא קדוש **לבנה** בסוד **הקדושים בביבול** עם דורה.

ועל פ"ו נאמר (שיר השירים ח', ה'): “מי זהה עוללה... מתרפקת,” פרוש מתחברת על דורה — פריש עם דורה באחדות והתפללות אחד.

וכו בשעת עסוק בתורה, מי שזוכה להיות עסוק לשמה בדוחלו ורוחמו במוחין גדולים — על ידי זה יוצאת גם פ"ן מבחן קשות ומאות **הלבנה**.

ובא לבחן גזרות גזרות ומוחין גדולים והתקבבות גדולה לבודא ברוך הוא וברוך שמון, שפרקיגיש בנפשו התפללות והתקבשות באקבתו יתברך שמון. **כעולם מאריך וקבוקות גדולה**

בחינת מעין שהיה בשעת מפן תורה — שהוא זיווג פנים בפנים והתפללות בחינת נוקבא בבחינת דכור. **שישואן או מפל המערין**

על פ"ו אמרו: “אין לך פ"ו חוריין אלא מי שעסוק בתורה,” שהוא חירות משעבוד מלכויות, שהוא הגלות שבא מסוד המעוות.

ועל ידי שהוא בא לגזרות וברוחבת גזרות, אין לו עליון הגלות, כמו אמר חז"ל: “מעבירין ממנה על מלכות ועל דרך ארץ.”

וכו גמי חירות מפלצת הפטות, כמו שפוצינו בכתה פנאים ואמראים וצדוק הפלצת עליון הפלותם, שעיל **שחי עזקים בתורה לא יכול להם**.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Bereshis

And all this is in one who studies Torah in the manner described — for he then leaves the category of diminishment, and it becomes for him a reflection of what existed at the time of the Giving of the Torah in general, and a reflection of what will be in the days of Moshiach, speedily in our days, with pleasantness.

However, nowadays this union is interrupted; it occurs only when one studies Torah for its own sake, with awe and love. Through such Torah study, there is formed a union in the aspect of "face to face," wherein there are no judgments at all, for he is united and included with the Blessed One, to be called by the name "masculine."

The reason for this is that Torah is in the mystery of *Binah*, and from *Binah* "the judgments are aroused." These judgments are only sweetened when they are returned to their root — for when brought to their source, they are sweetened.

As it is written (Mishlei 8:14): "I am Binah, mine is Gevurah." Meaning: since "I am Binah," therefore "mine is Gevurah" — one must bring the *Gevurot* (which are the judgments) to Me, into Torah, where they are sweetened through inclusion in the union of "face to face."

There, in the aspect of the masculine with the Blessed One — which is unity with Him — since it becomes a complete oneness, no judgment rules at all.

For judgment arises from the secret of constriction and diminishment; but since he has reached the greatness of *daas*, there are no judgments there at all.

Thus, that which was the aspect of "the letter dalet" — "she has nothing of her own" — becomes unified with Him, and then He is called "Gomel Dalim," the One who bestows kindness upon the poor —

to bind her — the aspect of *dalet* — with the Living G-d, the ultimate good, to be called by His Name — the aspect of masculine.

וְכֹל זוּ בַעֲסָק בַתּוֹרָה בְאַפּוֹן הַאָמֹר, שִׁוֹצֵא אוֹ מְכֻלָּה הַמְּעוֹט — שֶׁאָז נִצְחָה אֲצָלוֹ בְחִינַת מַעַן שְׁהָנָה בְשֻׁעָת מְפֻנָת תּוֹרָה בְכָלּוֹת, וּמַעַן שִׁיְהָנָה בְעֵת הַפְּשִׁישָׁת. בְמִהָרָה בְיִמְינוּ בְחִמִידּוֹת

אֲך֒ שְׁפֵהָיוּם הָוָא בְחַפְסָק, שְׁאַיְנוּ כִי אִם בְשֻׁעָסָק בַתּוֹרָה לְשָׁמָה בְּקָרְבָּיוֹ וּרְחִימָיו, שְׁנִצְחָה עַל יְדֵי עַסְקָה כְתּוֹרָה הַקְּיָא יְחִידָה בְחִינַת פְּנִים בְפְנִים, שֶׁאָז אַיִן דִינִים כָלָל, מַאֲחָר שְׁנִתְאָחָד וּנְתַפְלֵל עָמוֹ יַתְבִּרְךָ, לְהַקְרָא בְשָׁם דָכְרָא.

וְטֻעם הַזְכָר הָוָא בַתּוֹרָה הִיא בָסּוֹד הַבִּנָה, וּבִנָה מִינָה דִינָן מִתְעָרִין, וְאַיִן הַדִּינִים נִמְתְּקָהִים אֶלָא בְשֶׁרֶשֶׁם; כְשַׁמְבָאִים אָוָם לְשֶׁרֶשֶׁם — נִמְתְּקָהִים

כְמוֹ שָׁאָמֵר הַקְתּוֹב (מִשְׁלֵי ח', י"ד): "אָנוּ בִנָה לִגְבוּרָה." שְׁעַל יְדֵי שָׁאָנוּ בִנָה — לִי גְבוּרָה; אַרְיךָ לִבּוֹא עַם בְּחִינַת הַגְּבוּרָה, שְׁהָם הַדִּינִים, אַלְיָי — לְהַקְיָאִם בְתוֹךְ הַתּוֹרָה, שְׁשָׁם נִמְתְּקָהִים עַל יְדֵי הַתְּפִלְלוֹת בְזִוְוג פְנִים בְפְנִים.

בְבִחִינַת זְכָרָא עַמּוֹ יַתְבִּרְךָ — שְׁהָא אֶחָdot עַמוֹ יַתְבִּרְךָ — וּמַאֲחָר שְׁנִצְחָה אֶחָdot, אַיִן שָׁוֹם דִין שׁוֹלֵט כָלָל.

שְׁהָא בָא מִסּוֹד מַעֲוֹת וְצָמָצּוֹם; וּבְעֹבוֹר שְׁהָא בָא לְגִלְלוֹת הַדִּעָת, אַיִן שָׁם דִינָן כָלָל.

וְאַם כֹּן מִה שִׁיְהָנָה בְחִינַת ד' — קְלִית לָה מִגְרָמָה כָלָם — נִתְאָחָד עַמּוֹ יַתְבִּרְךָ, וְאַז נִקְרָא "גּוֹמֵל דָלִים", שְׁהָא גּוֹמֵל חֶסֶד עַם מִזְרָגּוֹת בְחִינַת ד'.

לְקַשְׁרָה בְמַי הַמִּים טֹב הַגָּמוֹר, לְהִיוֹת נִקְרָא בְשָׁמוֹ — בְחִינַת דָכְרָא.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Bereshis

And it may be said that this is the meaning of what our Sages said (Shabbos 104a): “The children came today to the Beis Midrash and said a teaching that was never said even in the days of Yehoshua bin Nun.”

[They said:] “Alef-Beis — *Alef, Binah; Gimel-Dalet, Gomel Dalim.*” The meaning is as stated: the “children” (*dardakei*) represent smallness, the aspect of the lad — small in *daas*.

These children — i.e., the state of smallness — “came today to the Beis Midrash,” meaning that from smallness they entered into Torah, the inner Beis Midrash, which is Torah, called “Midrash Chachamim.”

For all the states of smallness and judgments — which are the aspect of *dardakei* — come into the Torah, and there they are sweetened.

For the Torah is the root of the judgments. And this is what they said: “Alef-Binah” — *Alef* means “teaching,” as it is written (Iyov 33:33), “I will teach (*va a'alefcha*) you wisdom.”

Through learning *Binah* — “Alef Binah” — one becomes “Gomel Dalim,” bestowing kindness upon the poor aspects, thereby sweetening the judgments that come from the mystery of constriction and smallness.

Then one enters the state of the complete greatness of *daas*, and becomes “Gomel Dalim,” doing kindness with the aspect of *dalet* — “she has nothing of her own” — uniting it with the masculine aspect where there are no judgments, only freedom from the Angel of Death and from the subjugation of kingdoms.

And this is what they meant when they said that “even in the days of Yehoshua bin Nun it was not said as they said it,” meaning: that now, when the aspect of smallness comes to Torah and is transformed into greatness — a “face-to-face” union like at the time of the Giving of the Torah, and as it will be in the future —

ואפשר לומר, שזו מה שאמרו ר' ז"ל (מפתח שבח):  
“אתו זרדקוי הארץ לבי מדרשא, ואמרו מלחה  
דאפלוי בימי יהושע בן נון לא אטאפר קותיהו.”

אלף-בית — אלף בינה; גימל-דלת, גומל דלים.  
שהקונה היא כאמור: “אתו זרדקוי” — פרוש, זרדקוי  
היא בקינה בி מדרשא פנימית, המדרש שהיא  
התורה, שנקראת מדרש חכמים.

שבחינה זרדקוי, שהוא קטענות הדעת, בא הארץ  
לבי מדרשא — פרוש, שטענות בא אל התורה,  
שהיא בקינה בி מדרשא פנימית, המדרש שהיא  
התורה, שנקראת מדרש חכמים.

שלב הקטענות והדיןיהם שהם בבחינת זרדקוי, אותו  
لتורה, ונתקמתקו שם.

כי התורה שורש הדיןיהם, וזה שאמרו “אלף בינה” —  
אלף הוא לשון למוד, כמו שכתוב (איוב ל”ג, ל”ג):  
“וְאַאֲלַפְךָ חִכּוּמָה”

שלב ידי שתלמידו הביבה — “אלף בינה” — גומל  
דלים, והוא מיתוק הדיןיהם הבאים מסוד האצחים  
והקענות.

ותבוא לכלל גקלות הדעת השלם, ואו גומל דלים  
שתחמול חסד לבוחינה ד' זלית לה מגרמה כלום,  
ותבוא להתקללות בבחינת הארץ, שאון שם דין —  
ברק חרות מפלאך הפטת ומשבבוד מלכיות.

זה שאמרו, דאפלוי בימי יהושע בן נון לא אטאפר  
קותיהו — פרוש, כי מה שבא הארץ לתורה בוחינה  
טענות, ונענשה גקלות בבחינת פנים בפנים, כמו שנה  
— בשעת מפן תורה, כמו שיהינה לעתיד.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Bereshis

this is something that even in the days of Yehoshua bin Nun did not occur, for then there was smallness of *daas* in the secret of the moon's diminution, as they said: "The face of Yehoshua is like the face of the moon," to indicate the spread of smallness that then existed.

As it is written: "His servant Yehoshua bin Nun, a youth, did not depart from within the Tent" (Shemos 33:11) — "youth" (*na'ar*) signifying smallness, without the inclusion of the feminine in the masculine, to be called by the name "masculine."

And because the moon's diminishment spread into everything, our Sages said in the Talmud, regarding the goat of Rosh Chodesh: "Bring atonement for Me, for I have diminished the moon."

For every estrangement of Israel from the Blessed Creator is caused by smallness of *daas*. For one who possesses complete *daas*, being united and bound with Him in the union of "face to face," surely no sin can come through him.

And every sin that is committed is due only to lack of *daas*, as our Sages said: "A person does not commit a transgression unless a spirit of folly enters him."

And this is the meaning of "Bring atonement for Me" — meaning, as it were, "I am the cause, for I diminished the moon." Yet in truth, free choice was given to Israel, in whom good and evil were intermingled, and they are able to choose the good.

Therefore the main atonement is upon them; yet He, blessed be He, said as it were, "For Me — for I diminished the moon," meaning that without the diminishment there would be no aspect of evil at all, and all would serve Hashem, as it will be in the coming of our righteous Moshiach.

But it is necessary in this present time that all be within the mystery of diminishment, until all smallness will be rectified; then "the earth shall be filled with the knowledge of Hashem." Amen, forever and ever — blessed is Hashem forever, Amen and Amen.

הוּא דָכַר שָׁאָפָלִי בִּימֵי יְהוֹשֻׁעַ בֶּן נֻן וּכְיֵי, שָׁשָׁמַם  
קִימָתָה קָטָנָה תְּדַעַת בָּסָוד מְעוֹדָת הַלְּבָנָה, כְּמוֹ שָׁאָמָר  
"פָּנִים יְהוֹשֻׁעַ קָפְנִי לְבָנָה", לְהוֹרֹות עַל הַתְּפַשְׁתּוֹת  
קָטָנָה תְּהִיא אָז.

כְּמוֹ שָׁאָמָר הַכְּתוּב (שָׁמוֹת ל'ג, י"א): "גַּעַר לֹא יִמְיִשְׁ  
מִתּוֹךְ הַאֲקָל" — שְׁהִיא אָז בְּחִינָת נָעַר וּקָטָנָה, בְּלִי  
הַתְּפַלּוֹת נָעַקָּא בְּזָכוֹרָא לְהַקְרָא בְּשָׁם דָכוֹרָא.

וּמִפְנֵי מְעוֹדָת הַלְּבָנָה שְׁגַתְפְּשַׁט בְּכָל דָכָר, אָמָר בְּשׁ"ס  
בְּעַנְנֵו שְׁעִיר דָרָאשְׁדָהָשׁ: "הָבִיאוּ עַלְיִי כְּפֹרָה עַל  
שְׁמִיעַטְתִּי אֶת הַלְּבָנָה."

כִּי כָל הַהַתְּרָקּוֹת שֶׁל יִשְׂרָאֵל מִהְבֹּרֶא בָּרוּךְ הוּא,  
הַכָּל בְּסֶבֶת קָטָנָה תְּדַעַת; כִּי מִשְׁיִשׁ לוֹ דִעַת הַשְּׁלָמָם,  
שְׁמִיעַד וּמְקוֹשֵׁר בָּו יִתְבְּרָךְ בְּבִחִינָת זִוְגָנִים  
בְּפָנִים, בָּזְדָאִי אֵין חַטָּא בָּא עַל יְדוֹ.

וְכָל מָה שְׁחוֹטָאִין — הַכָּל בְּשִׁבְיל חִסְרוֹן הַדָּעַת, כְּמוֹ  
שָׁאָמָר רָזִיל: "אִין אָדָם עוֹבֵר עֲבִירָה אֶלָּא אַמְּפִין  
וּכְנֵס בְּרוּךְ שְׁטוֹת."

וְזַהוּ "הָבִיאוּ עַלְיִי כְּפֹרָה" — פִּרוֹשׁ, כְּבִיכּוֹל אָנָי  
הָגָורִים, עַל שְׁמִיעַטְתִּי אֶת הַלְּבָנָה. אָכְל בְּאַמְתָה  
הַבְּחִירָה נָתָנָה לְיִשְׂרָאֵל, שָׁנְטוֹן לָהּ בְּהַתְּעִרּוֹת טוֹב  
וּגְרֹעַ, וְינְקוּלִים לְבָחוֹר בְּטוֹב.

וְעַל כֵּן עַקְרָב הַכְּפֹרָה עַלְיָהֶם, אָכְל הִיא יִתְבְּרָךְ אַמְרָ  
כְּבִיכּוֹל: "עַלְיִי עַל שְׁמִיעַטְתִּי," כִּי בְּלִי הַמְּעוֹדָת לֹא  
בְּחִינָת רָע כָּלָל, וְקַיּוֹ כָּלָם עֲזַבְדֵי ה', כְּמוֹ בְּבִיאָת  
מַשִּׁיחָ צָדָקָנוּ.

אֶלָּא שְׁמַצְרָה בְּזַמָּן הַזֶּה לְהִיּוֹת הַכָּל בְּסָוד הַמְּעוֹדָת  
כְּפֹדָע, עד שִׁימְחַרְוּ כָל קָטָנָה תְּדַעַת; וְאֵז "וּמְלָאָה הָאָרֶץ  
דָּעָה אֶת ה'". אָמֵן נְצָח סְלָה וְעַד, בָּרוּךְ ה' לְעוֹלָם  
אָמֵן וְאָמֵן.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Bereshis

#### **[NOTE Summary]**

This discourse opens with a Talmudic statement: “If Israel merited only to greet their Father in Heaven once a month, it would suffice.” Rabbi Menachem Nachum explains that this refers to the sanctification of the moon (*Kiddush Levanah*), a moment of spiritual renewal representing the restoration of Divine intimacy. He contrasts *Moshe*, whose “face was like the sun,” with *Yehoshua*, whose “face was like the moon.” The moon’s diminishment symbolizes the descent into *katnus hadaas* (smallness of consciousness) — the root of exile, forgetfulness, and mortality. Humanity was not born with full *daas* (awareness), but must develop it gradually, just as the moon waxes from darkness to light.

Israel, who count by the moon and are compared to it, experience alternating phases of concealment and revelation. The diminishment of the moon — resulting from its “complaint” in creation — reflects the soul’s exile from constant Divine awareness. Yet the purpose of this descent is renewal: as in the future redemption, “the light of the moon shall be as the light of the sun,” when all smallness will be transformed into complete *daas* and “the earth will be filled with knowledge of G-d.”

He explains that the moon receives its light from the sun, as Israel receive from their Source. *Moshe* corresponds to the “sun,” the fullness of Divine intellect; *Yehoshua*, to the “moon,” who only reflects what he receives. When *Moshe* passed away, *Yehoshua* forgot three hundred laws — a result of separation from the sun, paralleling the concealment caused by the moon’s diminishment. At *Matan Torah*, however, the moon was fully illuminated: Israel attained *daas shaleim* and union “face to face” with G-d. Therefore the generation was called *Dor Deah*, a generation of complete awareness. Their redemption from Egypt mirrored this elevation, for they were freed from “the narrowness of mind” (*meitzar hadaas*).

Sin — particularly the sin of the Golden Calf — caused a reversion to smallness, breaking the “face-to-face” connection. Yet *Moshe* retained his constant union, “and G-d spoke to *Moshe* face to face,” while *Yehoshua* remained “a youth who did not depart from the Tent,” indicating persistent smallness. The union of “face to face,” Rabbi Menachem Nachum teaches, is the mystical *zivug* — the inclusion of the feminine (creation, Israel) within the masculine (the Divine), a total merging of consciousness born of love and longing.

During *Kiddush Levanah*, this same union is momentarily reawakened. Though we live in exile and smallness, at that time the moon (and thus Israel) is restored to fullness. The soul feels spiritual joy and closeness — a reflection of the *zivug* at Sinai. Hence, “one who sanctifies the moon need not fear death that month,” for he momentarily exits the realm of diminishment and reenters the timeless state of life — the “freedom from the Angel of Death” that existed at Sinai.

This is the meaning of the Talmudic statement: “If Israel merited only to greet their Father once a month, it would suffice.” *Panim* — “face” — denotes the union of “face to face,” achieved once each month through *Kiddush Levanah*. *Abaye* adds, “Therefore one must say it standing,” because the masculine mode (*d’chura*)

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corresponds to standing, and in *Kiddush Levanah* the feminine aspect (Israel, the moon) ascends to become masculine, uniting with her Beloved.

So too, when one studies Torah *lishmah*, with awe and love, one exits the state of constriction and enters expanded consciousness, experiencing the same spiritual *zivug*. Such a person is truly free — “no one is free except he who engages in Torah,” for he rises above the exile and mortality that derive from smallness of mind. Rabbi Menachem Nachum then deepens the secret: Torah is rooted in *Binah*, from which judgments emerge. These judgments are sweetened only when returned to their root — when the “feminine” aspect unites with the “masculine” through Torah study infused with love and awe. This is the mystery of “Gomel Dalim” — bestowing kindness upon the poor aspect, the *dalet* that “has nothing of her own.” When united with *Binah*, the judgments are transformed into compassion.

He connects this to the saying of the children in *Shabbos* (104a): “Alef–Binah, Gimel–Dalim.” *Alef* means “to teach” (*va'a'alefcha chokhmah*), meaning through study of *Binah* one becomes *Gomel Dalim* — sweetening constriction and elevating smallness to greatness. Even in Yehoshua’s days, this depth was not revealed, for he remained in the state of “the moon,” not yet achieving the inclusion of feminine within masculine. Because of this cosmic diminishment, G-d says regarding the Rosh Chodesh offering, “Bring atonement for Me, for I have diminished the moon.” Rabbi Menachem Nachum interprets: G-d “takes responsibility,” as it were, for creating a world of smallness, yet man retains free will. The possibility of sin arises only because of the constricted state of consciousness, the mixture of good and evil born of the moon’s diminishment. When the smallness is fully rectified — when all creation attains expanded *daas* — there will be no more sin, exile, or death, for “the earth shall be filled with the knowledge of Hashem.”

#### Practical Takeaway

Spiritual growth follows the rhythm of the moon: concealment, struggle, and renewal. Moments of smallness are not failures but invitations to transformation. Every lapse in awareness can be sweetened by returning to the Source — through Torah studied with awe and love, through prayer and gratitude, through seeing every experience as a reflection of Divine light. *Kiddush Levanah* teaches that even within exile, we can taste redemption; even within darkness, we can reflect the sun’s light. When we bring our constricted emotions and judgments into the light of Torah, they too are redeemed.

#### Chassidic Story

Once, Rabbi Menachem Nachum of Chernobyl was walking with his disciples beneath the dark night sky. Seeing the slender crescent moon, he stopped and said softly, “Look — even the smallest glimmer is enough to begin renewal.” Turning to his students, he added, “So it is with a Jew. No matter how faint his light appears, it still reflects the sun of Torah. The task is only to turn toward that light.” One student asked, “Rebbe, and what if a person sees no light at all?” The Rebbe smiled: “Then he must look deeper — for even the darkness itself is G-d’s light, waiting to be revealed.” **END NOTE]**